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*Dewan's reply.*—The expression “coast Christians” may, in most cases, be understood all right and that class of Christians are no doubt backward. But the term is by no means definite in the same way as “Mahomedans” or “Pulayas”, and if a concession is granted to an indefinite body like that, it will open the door to fraud. Every Christian will call himself a coast Christian and claim the concession. That is the reason why the Government have now proceeded on the general ground that Christians as a class are not backward and have vetoed the concession. Anyhow, I shall note the matter for consideration.

120. The desirability of admitting the Ealavas into the Sanskrit Patasala and the Ayurvedic Patasala at Trivandrum and also into all the Girls' Schools of the State now closed to them.

*Mr. N. Kumaran Asan* (Member, Nominated) said that the Ealavas had a special aptitude for medicine. For the study of medicine, proficiency in the Sanskrit language and literature was essential, as the Ayurvedic medical treatises were all written in Sanskrit. A knowledge of Sanskrit was also necessary for the study of Hindu religion, Hindu astrology, &c. The Ealava youths had, at present, to seek Sanskrit education elsewhere, as they would not be admitted into the Government Sanskrit Patasala at Trivandrum. His representations on the subject in the previous sessions of the Assembly had not yet drawn the attention of the Government to the long-standing grievance of the community. The Sanskrit Patasala was located on one side of the public road where the Ealavas had free access, and the Member said that, from his own personal experience, he knew that the present site of the Patasala was not inaccessible to them; but if it should be considered so, he added that the present building was a rented one and that the Government could easily shift it to an unobjectionable locality. Till recently, even the Nairs were not admitted into the Patasala, but the objection had now been removed; and there were Sastris, Upadhiayas and Mahopadhiayas among them. He therefore requested that the Sanskrit Patasala should be thrown open to the youths of the Ealava, Kaniyan, Syrian Christian and other communities.

He next said that, with regard to the admission of Ealavas into the Ayurvedic Patasala, the suggestions above made in respect of the Sanskrit Patasala building were equally applicable. There were at all times a good many Vydians among the Ealavas. Many treatises on Ayurvedic medical science were written by them. As the grants-in-aid were now being given only to passed candidates, there were only very few grant-in-aid Vydians among them. The Ealava youths had to go to Madras and Calcutta for studying Ayurvedic medicine. A good many of them were at present students in the Ayurvedic College at Madras and a few of them had returned passed from that College. It was an unnecessary strain on the poor Ealavas to have to send their children to Madras at great cost when their own Government conducted an Ayurvedic Patasala at Trivandrum. He therefore requested that the Ayurvedic Patasala should also be thrown open to them as early as practicable. He then referred to the miserable way in which the Patasala was now conducted. Though the course of instruction extended to five years and the books selected were excellent, the students received no sort of extra help from the instructors at the Patasala. They had to pass their examinations by regular cramming. The attendance was strict neither

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in the case of the teachers nor of the students. There was no scope for the students to gain any *practical* knowledge from the Patasala. He suggested that, in addition to the subjects now taught, instruction, theoretical and practical, should be given in Anatomy, Physiology, Elementary Chemistry, Minor Surgery, &c., as was done in the institution at Madras.

Lastly, he requested that the Girls' Schools of the State, now closed to the Ealava girls, should be thrown open to them as early as possible and that lists of the Girls' Schools which were closed and of those thrown open to the Ealava girls should be published in the Gazette from time to time for the information of the Ealavas.

Mr. V. R. Padmanabhan (Member, Nominated) thanked the Government for their progressive policy in respect of the Ealava community. He said that the Ealavas as a class were noted for their proficiency in Sanskrit literature and Native medicine. They were not now admitted to the Sanskrit Patasala and the Ayurveda Patasala at Trivandrum. That they were allowed to appear for the examinations of the Ayurvedic Patasala did not much benefit them, as they were at a great disadvantage in the competition. If the present sites of those institutions were not conveniently located for the Ealavas getting admission into them, they should be shifted to more convenient sites.

He then requested that the Girls' Schools of the State, now closed to them, should also be thrown open to the Ealavas. Most of the Girls' Schools, now declared to be open to the Ealava girls, were not in effect so. Ealava girls were admitted into very few schools in the whole State.

Lastly, he said that, as the obstacles to their admission to schools were being removed only recently, some special educational facilities and encouragement might be given to them to compensate, in some measure, for lost ground. The percentage of literates among them was very low when compared with that of other communities. He regretted to observe that there was not a single Ealava among the State stipendiary students sent to Europe for education, although qualified Ealava applicants were not wanting. He requested that new schools should be opened in suitable centres and that such schools as were still closed to them be thrown open to them. He suggested also that school fee concessions might also be extended to them with advantage, as they did not compare favourably with the Mahomedans either in education or in financial condition.

Mr. V. Kesavan Vydian (Member, Nominated) said that he was at one with what the two previous speakers said on the subject. The Ealavas had a special taste for the study of Sanskrit and medical science. A knowledge of Sanskrit was essential to understand Hindu religious books. Formerly, barring the Ashta Vydians, the Ealava physicians were the most important and popular in medical treatment. Now, their number was fast decreasing. That was solely due to the non-admission of the Ealavas into the Sanskrit and the Ayurvedic Patasalas. There were not at present many

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Ealava Vyilians who were in receipt of grants-in-aid, because grants were being given generally to passed men issuing out of the Patasala. To gain admission to the Ayurvedic Patasala, one should have previously undergone the prescribed course in the Sanskrit Patasala. Even the few men that had passed the Ayurvedic Test in the Madras College never succeeded in getting a grant here. He therefore requested that the two institutions should be thrown open to the community without further loss of time. If it be considered that they were now situated in an objectionable locality, steps should be soon taken to remove them to a convenient site, to which all classes could go.

Coming to the Girls' Schools, he stated that many of them were still closed to the Ealava girls. Replying to the Dewan, he said that he would submit a list of the schools declared open to them to which they were being denied admission.

*Mr. K. C. Kunju Raman* (Member, Nominated) said that, in regard to the Sanskrit Patasala and the Ayurvedic Patasala, he supported the previous speakers. He had only to add that, if those institutions could not be thrown open to the Ealavas, the Government might sanction decent grants to the Sanskrit schools opened by the community.

In regard to the Girls' Schools, he said that, in many of the schools declared open to them, they experienced difficulty in securing admission. As instances, he mentioned the schools at Keerikad and Karunagappalli, and he also referred to the Boys' Schools at Kayankulam and Eruvayilin Karthikappalli.

*Dewan's reply.*—The representations of the Members asking for admission to the Ealavas into the Sanskrit Patasala and the Ayurvedic Patasala are noted.

In regard to the Girls' Schools, out of 80 such institutions that were closed to them, 67 have since been thrown open to them and the fact also notified in the Gazette. If the Members will specify whether in any and if so which of these institutions they are still being refused admission, the matter will be looked into and admission enforced into such schools.

In the case of the remaining 13 Girls' Schools, suitable buildings have to be found for them elsewhere before they could be shifted from their present sites. But this is only a question of time.

As regards special fee concessions, that is utterly out of the question.

*Dewan.*—Gentlemen, as soon as the Assembly meets to-morrow, I shall be glad to take the opinions of the Christian Members of the Assembly on the draft Christian Succession Bill appended to the Report of the Committee on the system of Inheritance and Succession among the Indian Christians.

The Assembly adjourned at 2 p. m.